October 28
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (JOHN 8: 12).

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THE MILLENNIAL STAR.

XXIII.

IN his "Greeting to the Saints," October 9th, 1913, President Hyrum M. Smith uses the following words:

Ever strive to adhere strictly to the commandments of God, and with constant prayer and honest desire endeavor to overcome the weaknesses of human nature, and to conform your lives to the principles and doctrines of Christ, upon which eternal life depends. Live together in love and affectionate fellowship as becometh disciples of the Lord, supporting and defending one another in all righteousness, and bearing with patience and the spirit of forgiveness each others' infirmities. Keep beyond reproach in conduct, and let your example speak eloquently of the holy religion you have embraced, that others seeing the uprightness and virtue of your lives may be persuaded to become, like you, faithful followers of the Lord Jesus.

There were at this time about one hundred and eighty missionaries from Zion in the British mission. To these the President issued an earnest appeal, October 16th, to redouble their efforts, during the last quarter of the year, that the record of work might not show a decrease from former years. He comments and quotes for their encouragement the following:

Be instant in season and out of season, was the admonition of a former great missionary, whose labors never ceased nor slackened while his life lasted, and who won many souls to the cause of Christ, Let us put you again in mind of the words of this same great missionary to one who, like you, was engaged in the ministry: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, * * * give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to

them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee" (I. Tim. 4: 12-16). Preach the gospel, "not after the enticing words of man's wisdom," but according to the ability that God giveth.

The departure for home of Elder E. Taft Benson, October 11th, 1913, is noted editorially, and a tribute paid to his efficient and faithful missionary work for thirty-one months. In this issue mention is made of the sudden death of Elder William Rossiter, at Salt Lake City, September 20, 1913. Asael C. Lambert of Bolton, was a frequent contributor to the seventy-fifth volume. Extended quotations were made in late issues from the speeches of prominent educators in the United States, at the meetings of the Nationl Education Association, held in Salt Lake City, July 5-12, 1913. All these were highly complimentary of the educational, moral and religious work being done by the Latter-day Saints. The editorial, November 27th, is a biographical review of and congratulatory tribute to the life of President Joseph F. Smith upon his seventy-fifth birthday, November 13th, 1913, and also contains his discourse upon "Tobacco, drink, and infamous fashions," delivered at the opening of the General conference.

The statistical report for the year 1913, was published January 29th, and showed 13 conferences, 182 missionaries, 8,517 members, 376 baptized. The increases over the previous year, being 11 missionaries, 130 members, 13 baptized. In the issue, February 12, an announcement is made of a change of policy respecting the printing of minutes of district and branch conferences; and that thenceforth these minutes should not take space in the *Star*, which it was believed could be occupied to better advantage and greater interest by other reading matter. That policy obtained, with an occasional exception, during President Hyrum M. Smith's administration, and only minutes of the general Church and semi-annual mission conferences appeared. A continued editorial by Elder Brookbank, entitled, "Joseph Smith's Prophecy on the War Fulfilled," ran through four numbers, March and April 1914. An interesting paper on how "Christian Writers Help us" written by, Elder H. Grant Ivins, then laboring in Japan, had the leading space in the issues, April 16-23, 1914. There were also articles in volume seventy-six contributed by Hermon J. Wells, Leo Eagar, Jesse H. Nielsen, W. A. Morton, Mae Oliver, W. R. Goates, Mary Harvey, Mrs. R. A. Taylor, J. A. Wood, David H. Cannon, Clyde C. Edmunds, Luther Eggertson, William Blake, Mollie Higginson, Arthur L. Beeley, and several by Dr. J. E. Talmage. President H. M. Smith and family, began a tour of the Continent June 11, 1914, Sister Smith and the young children to return in a fortnight, while he and his son, Joseph F., were to complete the visit to the several missions and conferences in a prolonged journey. They returned August 21st.

An account of mobocratic disturbances at Saltley, Birmingham, was sent in by Elder John A. Maynes, and published in the July 9-16 issues. In this case the leader of the mob was arrested and bound over to keep the peace.

In the issue for October, 1914, the following announcement is made:

Sister Ida B. Smith has undertaken the work of establishing a systematic organization among the sisters and friends of the Relief Societies of the Church of Jesus Christ of Latter-day Saints in the British Isles, for the purpose of knitting mufflers and the making of shirts and such other articles of clothing, as may be needed by the soldiers and sailors of the British army and navy during the continuance of the war. It is understood that the government will furnish all the material necessary for the garments that are to be made; and it is desirable to know, at the earliest possible date, how many of the sisters and friends of the various Relief Societies can be depended upon to engage in this work free of all charge for their services, and about how much time can be devoted to it. There is urgent need for this work to be undertaken, and we are sure that the appeal will not be made in vain.

This work was taken up and vigorously prosecuted throughout the whole time that Sister Smith remained in England. The following interesting matter was also published at this time:

Sister Ida B. Smith, a few days ago was given an audience by the Lady Mayoress of Liverpool, and was very graciously received. Sister Smith told her of the intention of the members of the Relief Society in the Church in England to join in the patriotic work of the British women to supply the soldiers with warm clothing for the coming winter. The Lady Mayoress interestingly explained in detail the magnificent work that is being done by the women, and manifested a great deal of interest in the information Sister Smith gave her regarding the Relief Society organization of the Church. She introduced her to several ladies connected with the army relief work, and all seemed very much pleased at the assistance modestly offered. The interview lasted over an hour and a half.

In the same issue the arrival, September 22, 1914, of Elder Janne Matsson Sjödahl is published, and that he is appointed to the Liverpool office as Associate Editor of the *Millennial Star*. The release of Elder Thomas W. Brookbank, who had been on the *Star* from April 20, 1913, was announced October 8, 1914, and President Smith, in an appreciative editorial, pays him this tribute:

It is not without regret that we announce the departure, in the near future, of Elder Thomas W. Brookbank from the British mission. At headquarters in Liverpool all who have been associated with him during his stay here will miss him as a faithful co-laborer, a wise counselor, a true friend, and a pleasant companion, and throughout the mission field among the readers of the *Star* the absence of his literary efforts will be felt. And yet it gives us a great deal of pleasure to bid farewell to Brother Brookbank, because, after a well fulfilled mission he has been

honorably released to return to his home and his loved ones, and we know he is contemplating the re-union with joyful anticipation. His joy is our joy. We also know that by faithful labor in the vineyard he has added to the sum total of reward that will be his in the evening of life's day.

From the outbreak of the great world war August 4th, 1914, considerable reference, editorial and otherwise, is made to it in the *Star*, including a well prepared "Chronology of the War," and especially of matters affecting the missions and labors of the elders. In the October 29th issue, President Smith announces the decision to withdraw the elders from the continental missions, saying in part:

The saints in the European mission are aware of the fact that many elders laboring in the various fields have been released. All of the missionaries in the Swiss and German mission, as well as France and Belgium, have been advised to leave those countries. From Holland, Denmark, Norway and Sweden most of the missionaries have been called away, and only a few are left to look after the property belonging to the Church, and to take care of the established branches. Most of the work will be carried on by local elders. No step has yet been taken looking to a general release of the American elders in the British mission. What will be done in this respect here depends entirely on future developments. It should be added that the elders who have not yet labored in the field the usual time have been transferred to different parts of the United States, where they will complete their missions, and that only those whose time was up, or nearly so, have been released to return to their respective homes.

The death of Elder Stewart Eccles, of Ogden, Utah, President of the London conference, on November 3rd, 1914, is published and a tender tribute paid him by Editor Sjödahl in the issue November 12th. His funeral service was held at Deseret and reported November 8th, by Leo Eagar.

In the New Years' Greeting of the First Presidency, published in the first number of Volume Seventy-seven, January 7th, 1915, the following informing mention of the Church publications is made:

The *Deseret News*, in both daily and semi-weekly editions, continues to be the leading periodical of the Church, having all the modern facilities of a publishing enterprise, with its competent business management, editorial and reportorial staff, linotype and stereotype machinery, book-binding and job departments, power presses and all the equipment of a first-class establishment. The *Bikuben* in the Danish language, the *Utah Posten* in the Swedish language, the *Beobachter* in German, and *De Utah Nederlander* in Dutch, all in Salt Lake City, [with many excellent papers published in various parts of Utah and surrounding states] are worthy of the support and attention of people everywhere. The *Improvement Era*, a monthly magazine, organ of the Young Mens' Mutual Improvement Association and of the Priesthood quorums, stands in the front rank of literary periodicals. The *Juvenile Instructor*, organ of the Sunday School Union has maintained its enviable reputation for over half a century as a first-class monthly, and is not surpassed by any

magazine for young people. The Relief Society has a monthly magazine which is doing excellent work. The *Young Woman's Journal*, also a monthly magazine, organ of the Young Ladies' Mutual Improvement Associations, and the *Children's Friend*, organ of the Primary Associations, are also flourishing periodicals. *Liahona the Elder's Journal*, published in Independence, Missouri, represents all the Church missions throughout the United States, and is also doing magnificent work. Abroad, the *Millennial Star* still shines, as of old, as the leading luminary in the Church firmament, which for over seventy-four years has shed abroad the light of the gospel throughout the European countries. The Scandinavian *Stjerne*, the Swedish *Nordstjärnan*, the Dutch *Ster*, the New Zealand *Messenger*, and the Society Islands *Te Heheuua Api*, also reflect the light of truth and aid in the great work of promulgating the gospel of peace.

In this issue letters to Sister Ida B. Smith, from the Lady Mayoress' Relief Bureau and several others, acknowledging the gifts of various articles made by the Relief Society sisters appear. In this work the Latter-day Saint sisters supplied many knitted and woven articles, socks, mufflers, etc., for the comfort of sick and wounded soldiers.

The death of Joseph Smith, president of the "Re-organized Church," on December 10th, 1914, with a brief account of his life, is in the January 14th issue. In this volume there is a continued article on "A Characteristic of the Prophetic Gift," by President Hyrum M. Smith, who also wrote a number of editorial and other papers. Elder Sjödahl, besides the regular editorials, contributed several important scholarly papers that ran through two or more issues, among them the following articles: "Baptism," "What is Faith," "The Doctrine of Repentance," Authenticity of the Book of Mormon," "Baptism in Holy Spirit," "Restoration of Israel, the World's Salvation."

"The Philosophical Basis of Mormonism," is the address of Dr. James E. Talmage, before the Congress of Religious Philosophies in San Francisco, July 29th, 1915. It occupied leading space in four numbers from September 9th.

The baptism of Miss Alice Frederica Smith, a grand-daughter of the Prophet Joseph, whose father Frederick, died in 1862, and mother in 1901, is chronicled as occurring in Chicago, by Elder Arthur M. Taylor and confirmed by Elder German E. Ellsworth on January 6th, 1915. She had heard Elder John Henry Smith preach several years before and upon her own investigation became converted and sought baptism in the Church her grandfather founded.

The statistical report for 1914 begins to show a decrease in membership, which was 8,204, a falling off of 313 from the previous year, although 399 were baptized, being 23 more than in the year before. The number of missionaries was reduced from 182 to 155.

The sinking of the s.s. *Lusitania*, May 7th, 1915, by a German torpedo, was recorded in the May 20th issue. There were 1,396 lives

lost, 851 passengers; among them Alfred C. Vanderbilt, Charles Frohman and Elbert Hubbard. The release and departure for home of Elder Arthur L. Beeley, who had been secretary of the mission, and appointment of G. Merlin Southwick to succeed him, is noted in the June 10th, 1915 number. Elder John E. Cottam arrived from Salt Lake City, by s.s. *New York*, on June 6th, and was assigned to labor in the Liverpool office. He is quoted as saying they made the voyage from New York in safety, though considerable apprehension of danger was felt on entering the war zone. At the head of the editorial June 17th, an announcement signed by the First Presidency is published, giving the following correct spelling of the proper name "Melchizedek," that the erroneous use of other forms of spelling it might be discontinued. Elbert Hubbard's fine tribute to Utah and the Mormons is published in this issue. July 1st, 1915, is published an account of the death of President Angus M. Cannon, which occurred June 7th, in Salt Lake City. July 15th was published the minutes of an interesting meeting held at Durham House, Liverpool, on June 27th, the anniversary of the martyrdom, with the addresses of the occasion in full. The speakers were President Hyrum M. Smith, Elders Cottam, Sjodahl and Southwick. The death of Porfirio Diaz, Ex-President of Mexico, aged 85, which occurred in Paris, France, July 2nd, 1915, was editorialized July 22nd. On September 30th, President Hyrum M. Smith gives out that until further notice no more emigrants for America will be booked from the Church office at Liverpool. He also requests that clerks of conferences should forward minutes of conference meetings on the Tuesday following, to facilitate their printing in the *Millennial Star*. A timely notice that should continue to be observed.

The sudden death of Elder John A. Maynes, President of the London conference, while on a visit to Hull, on the 14th of October, 1915, is recorded, with a biographical sketch October 21st.

The holiday number December 23rd, 1915, contained a Christmas story by Elder Sjödahl, entitled "John Miller's Christmas," which had been previously announced, so that extra copies of the *Star* might be ordered. The closing number of volume seventy-seven has a characteristic article by Mollie Higginson on "Mormon Ideas of Hell." The title page and index of the volume was accompanied by a fine engraving of President Joseph F. Smith, and the following appreciation of the *Star* signed by Apostle Hyrum M. Smith, is found in the first number of the seventy-eighth volume, January 6, 1916: "The Editor of the *Star* desires to express his appreciation of the aid rendered by all the friends and readers of this little publication during the past year; and especially of the communications sent in, and the many kind words of encouragement received in our efforts. We trust that the interest in the *Star* will continue, and ever increase during this year, and that its mission of truth, peace, and goodwill among men may be

crowned with success. We know the Saints will appreciate the Christmas message from the First Presidency of the Church and the splendid likeness of President Joseph F. Smith, published with this week's issue."

(TO BE CONTINUED.)

MY BABY.

Tell me, my little one, tell me,
Since you've come to our earthly shore,
What are the wondrous tales you bring
From the Land of the Herebefore?

From which bright world came you hither?
What is your message to me?
As a wee little helpless creature,
Just what might your mission be?

Our scholars and poets and sages
Can teach you what men have learned here,
But your own little mind holds the secret
Of that mystical former sphere.

You are silent—you seem to marvel.
Are you fearful? And yet so wise!
Or did the great Power who sent you
Seal your lips when he opened your eyes?

Nor yet were the bud-lips parted;
Nor was it a voice that spake;
But out of two eyes heaven-glancing,
Their owner this answer did make:

I came here that you might behold me
While spotless and pure is my soul,
That the Master who bade you be like me,
Might thus help you win the high goal.

I came here to bring joy and gladness,
From the fulness of glory above;
That the blest human pair, my earth parents,
Might see what a great thing is love.

I was sent here to show the man-creature
That life is no frivolous fling;
That the woman—my mother—who bore me
Is a noble and wonderful thing.

I came to this stage of progression,
In the plan of an infinite God,
To add to the works of my fathers,
And walk in the ways they have trod.

The rest I've forgotten. What matter?
Why dwell on a life that is done?
I joy in the happier knowledge
That a still greater life has begun.

C. BYRON WHITNEY.

THURSDAY, OCTOBER 28, 1920.

EDITORIAL:

THE COAL STRIKE.

THE Prime Minister on Saturday issued the following statement in regard to the outbreak of the coal strike:—

The nation is confronted with a coal strike. The Government has made every effort consistent with its duty as trustee for the people to avert this calamity. The proposals of the Government have been supported by many of the most responsible leaders of the Miners' Federation. They have been regarded by all sections of the people as fair and reasonable.

The Government offered to submit the miners' claim for an increase in wages to an impartial tribunal and to abide by the result.

This offer the miners have refused.

The Government offered to submit the miner's claim for an increase asked for, if the miners would restore the present low production of coal to the figures of the early part of the present year.

This, too, the miners refused, against the advice of some of their most experienced leaders.

They are attempting now to gain their ends by force. The nation must and will resist such an attack with all its strength; and there can be no doubt as to the issue.

All citizens must help each other to lessen the inconvenience and suffering which the miners' strike will cause.

The supplies of coal for public services are sufficient.

The Government will ensure the fair distribution of available supplies of coal. Every householder can help by saving coal.

Every manufacturer can help his workmen by making his supplies of coal last as long as possible. There should be no cessation of employment until that misfortune cannot longer be avoided, and above all, the people should remain calm and deal with emergencies as they arise.

No one need underrate the damage which this strike will do. But no one will be dismayed. We have been through much more difficult times. With a steady purpose and a determination to do justice the nation will overcome all its difficulties.

10 Downing Street, October 16th, 1920. D. LLOYD GEORGE.

It is stated that by Tuesday, the 19th, over a million coalminers had laid down their tools, and except for men enough left to guard mines and machinery and to keep the water out, the coalmines of England, Scotland and Wales ceased to operate. This became the actual situation, in spite of every effort that had been made by the representatives of the government, the mine owners and the miners to prevent it. And so the strike that has threatened the industrial life of the nation since last June has begun. The

demand of the miners was then for an advance of two shillings a shift and for a reduction of fourteen shillings and twopence a ton in the price of coal to householders.

In the progress of the contention many meetings have been held and negotiations looking to a settlement undertaken, during which the proposed reduction of the price of coal has been dropped and only the raise in wages insisted upon. This has been resisted by the government, except upon a guarantee of increased output of coal, which the country needs and demands. The miners' leaders say that by cooperation with the owners, the output can be increased, but not until the two shillings is allowed; and then only upon a further agreement as to a division of the proceeds from the mines. The contention of the government is that upon every increase of wages hitherto allowed, the output has fallen; and that the incentive of increased pay for increased output must now be restored in order to maintain the industry and secure the coal the country requires. Allowing the extra pay without that incentive can only result in ultimate disaster to the miners themselves, as well as to the mining industry. The country generally believes the government is right and that the strike is wrong; that the miners have been ill-advised in carrying it through; that they should have accepted the offer to submit the points of difference to an impartial tribunal, whose decision would be accepted by all parties.

Now an increased menace to the country comes from the threat of affiliated labor unions—of the railway and transport men especially—to support the miners in their flat demand, by also tying up the railway and transport systems of the country in a general strike. Notice has been given the Government that this is coming, unless a settlement is made at once with the miners.

The discussion in the House of Commons upon the subject has been clear and exhaustive from all points of view, and reveals the necessity of submitting the questions at issue to some sort of tribunal with authority to decide. Should this not be presently agreed to and the other unions should carry through their proposed sympathetic strike, the industries of the whole country will be brought to a standstill; with consequences, in the suffering of the poor, in the increase of crime, in the general demoralization of society that can only be contemplated with horror. Surely a way to prevent such disaster should be found, unless the wisdom of the wise has wholly perished, and the understanding of the prudent is dimmed in utter darkness.

It is the duty of all well-disposed people to observe the admonition of the Prime Minister, as all Latter-day Saints will, and by patience and forbearance maintain a steady, hopeful demeanor pending conclusions, which should be reached for a better and more satisfactory system of dealing with labor and wage differences than that which now obtains. In a highly civilized land

with a patriotic people, such as the British are, pre-eminently, it is a reflection upon their intelligence that their whole industrial structure can be shaken over a question of coal-miners' wages. The strike should be settled without delay, and there should then be some way provided to forever avert such a foreboding condition as hangs over the nation to-day.

J. F. W.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference convened Sunday, October 17th, 1920, at Deseret. There were present: President George Albert Smith, of the European mission; President James Gunn McKay, Anna O. McKay, clerk; Elders Stoddard and Krogue, of the South African mission; Thomas L. Redford, President of the Manchester conference, and Walter Roberts, former president of that conference; and the following elders of the London conference: George H. Hanson, J. Arno Kirkham, John J. Kirby, Harold H. Jenson, William H. Horlacher, William Little, John Black, Frank Lockyer, John O. Hughes, Andrew T. Jacobsen, J. Fred Pingree, Charles D. Barnes. A morning priesthood meeting was held, followed by four other sessions. The theme of the conference was the appearance of the Father and the Son to Joseph Smith, and the restoration of the gospel. One of the pleasing features given was a dramatization of Evan Stephens' cantata, "The Vision." The music and sermons all correlated with the theme of the day and made it very pronounced and inspiritional. Seventeen elders spoke during the day, including three splendid discourses by President Smith.

The attendance was large and the four choral songs were impressive and greatly appreciated, as each branch was represented in them. The twelve elders at "Deseret" sang, in a delightful way, "The Palms."

JULIAN'S ATTEMPT TO RESTORE PAGANISM.

ON the accession of Julian, styled in history the Apostate, to the imperial throne of Rome in 361 A. D., it seemed to all appearances, that Paganism, with all its showy and superstitious rites and ceremonies, was destined to supersede once more the less ostentatious but purer tenets of the Christian faith, and assume its old place as the national religion of the empire.

Julian in early youth, becoming weary and disgusted with the long and fierce controversies, between the bishops of the Eastern churches, on points of doctrine, and their continual alterations of vital and important principles, secretly renounced Christianity. He placed himself under the tutelage of Ecebolius and Maximus,

two celebrated and learned disciples of the heathen deities, and soon became deeply embued with a strong liking for the paganistic doctrines. Being an apt scholar, he made rapid progress and in time became proficient in all the mysteries of that peculiar religious system, which exercised, during a long succession of centuries, such a potent but debasing influence over the darkened minds of a corrupt and licentious people.

Many Christians who knew of Julian's inveterate hatred of everything pertaining to Christianity, beheld with consternation and forebodings of evil his assumption of the reins of government. Some even predicted that the terrible scenes and revolting crimes perpetrated in the days of Nero and Diocletian, would be re-enacted upon the devoted heads of the Christians, in all their indescribable fury and relentless cruelty. But all such apprehensions were dispelled, for the time being; for shortly after his coronation Julian issued an edict granting religious liberty to all his subjects, Pagan, Jew and Gentile, free to worship whom and what they pleased. But at the same time he went quietly and determinedly to work to accomplish, if possible, the one cherished object of his life—the restoration and permanent establishment of Paganism, in all its former regal pomp and power.

All Pagans that had been banished from the state for various crimes and misdemeanors, during the reign of Constantine, were recalled. The Christians holding official and prominent positions in the court, magistracy and army were removed, and the offices and emoluments appertaining thereto conferred upon sincere and devout pagans. And to prevent a further dissemination of what he termed "the odious and pernicious doctrines of the Galileans," all Christian colleges and institutions of learning were promptly closed, and forbidden to re-open under the severest penalties.

The costly and magnificent temples of historic fame, which for many years had been unused and allowed to crumble into ruin and decay, were restored to their original architectural beauty and grandeur, and embellished with all the splendid arts of sculpture. Priests, in rich and gorgeous apparel, with numerous trains of attendants, again graced these stately edifices with their august presence, to offer up the accustomed daily sacrifices. From the mountain heights, the sound of prayer and the sweet strains of music were heard, and the same bullock served a double purpose, a sacrifice to the gods, and a repast to the joyful worshipers. In thundering tones, the once familiar voices of Jupiter, Apollo, Mars, and the other imaginary gods were heard once more throughout the length and breadth of the Roman world. To add strength to paganism and to prove to the world the absurdity of the Christian religion, and the inconsistency and fallibility of the predictions of the prophets, pronounced against Jerusalem and the Jewish race, the devout monarch embraced, with fanatic zeal, the stupendous project of calling in the Jews

and to rebuild their temple, on the hill Moriah. He determined that it should far surpass in beauty and splendor the Church of the Resurrection on Mount Calvary, built by his uncle Constantine. The supervision of the work was entrusted to his friend and favorite, Alypius, who immediately issued a proclamation requesting the Jews from all parts of the dominions, to repair at once to Jerusalem and assist in the consummation of an enterprise which if it had proved a success, would have shaken Christianity to its very centre; for the clear-sighted and wily emperor would have used it as a powerful argument against the truth of revelation and prophecy.

The Jews joyfully received and responded to the call, and soon thronged, in large and enthusiastic numbers, the noted hills of their famed city. With unlimited means at their command, supplied from the royal exchequer, and by their more wealthy countrymen, operations were commenced with vigor; but ere the foundation of the mammoth structure had begun to assume shape, and without warning, a terrible earthquake, accompanied by balls of fire, destroyed the unfinished works, and drove back in alarm, the scorched and injured workmen. Some writers doubt, and will not admit that such a miracle as this ever occurred; while others, equally authentic, aver that it did take place. A pagan historian of that century relates that, "Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence, the execution of the work, horrible balls of fire, breaking out near the foundation, with frequent and reiterated attacks, rendered the place from time to time, inaccessible to the scorched and blistered workmen."

The Jews, frustrated and impeded in their labors on every hand by this miraculous power, at length became disheartened and despaired of ever accomplishing the desired object most dear to them—the rebuilding of their city and renowned temple, which for many years was the envy of the world and the pride and glory of the Jewish nation. Hastily abandoning the ruined works, the Jews bade a reluctant and sorrowful farewell to the city they loved so well, and were again soon scattered throughout the various provinces of the empire.

The Holy City was left once more to be overrun and down-trodden by the gentile races, but she is still sacred. Her wickedness and many crimes have caused her untold misery in the past—often has she been trampled under foot and made desolate by the armies of her opponents, but the ever watchful eye of Omnipotence has hovered over her with jealous care, throughout all the dismal and glorious pages of her eventful history; and at no distant day, when the time of the Gentiles shall be fulfilled, a happier day, a brighter era shall most surely dawn for this remarkable city of imperishable fame. The dispersed remnants of Judah will be called in from their long and weary pilgrimage, no

longer to wander from nation to nation as outlaws and outcasts of society, no longer a hiss and a bye-word among men, no longer the objects of ridicule, slander, and abuse; but to possess for evermore in peace, happiness and security, under the gracious smiles of Jehovah, the land of their venerated forefathers, which in the remote ages of the past was bequeathed to them for an everlasting inheritance. Her barren wastes made exceedingly fruitful, Jerusalem shall emerge once more from her moldering ruins and the long, dark night of her obscurity, to shine forth with a lustre that shall never diminish while time endures.

Shortly after the complete failure of this undertaking, Julian's attention was suddenly drawn from the domestic affairs of the empire to the many devastating incursions of the Persians on his eastern frontiers, and hastily collecting together sixty-five thousand well armed and disciplined soldiers he determined to march into the very heart of the enemy's country and retaliate, by laying waste whole cities and towns. Victory perched upon his banner, until the gates of Ctesiphon, the capital of Persia, were reached. This city was strongly fortified and garrisoned with the flower of the Persian army. Nothing dismayed, however, Julian hurled his footsore and weary legions against the impregnable walls only to see them driven back shattered and broken. He then determined to reduce the city by a close and vigorous siege, but in a short time the unhealthy climate, scarcity of provisions, combined with the incessant attacks of the fleet Persian warriors, began to decimate his ranks to such a fearful extent that the now anxious and troubled monarch ordered a retreat. It was during this retreat that Julian met his death. In a close engagement with a detachment of Persian horsemen a javelin pierced his side, from the effects of which he succumbed the following night. His remains were embalmed and entombed at Tarsus. Thus, after a short reign of twenty months, expired on the field of battle, a prince, who, although bitterly opposed to Christianity, possessed many noble qualities of heart and mind, which made him esteemed and respected by even his most avowed enemies. His successor Jovian, a Christian, restored peace and tranquility to the empire, and Paganism began rapidly to decline, destined never again to rear its head in Rome.

T. Y. Stanford.

"A VISIT TO THE MORMONS."

Contemporary literature frequently contains striking evidences of the pleasing change that has taken place in public sentiment toward the Church of Jesus Christ of Latter-day Saints during recent years. One of these appears in the form of an article, written by John R. Wildman, under the caption, "A

Visit to the Mormons." The issue containing this favorable article was sent to the First Presidency by Elder Wilford M. McKendrick, Brooklyn, N. Y., who says that Mr. John R. Wildman is a member of the firm of Haskins and Sells, certified public accountants, with home offices in New York and branches throughout the United States as well as in London, Paris, Havana and Shanghai, to all of which the *Bulletin* will carry the message. Elder McKendrick gives the further information that Mr. Wildman, for several years, was an active member of the New York university, but is now on leave of absence, devoting his time to the interests of the firm. During the month of June, this year, Mr. Wildman paid a visit to Salt Lake City, and on the 10th delivered an address before the Bankers' Association, at Ogden. His information and impressions are, therefore, firsthand, and his statements carry weight wherever he is known.

Mr. Wildman, in the opening paragraph of his article, reminds his readers of the fact that the "Mormons" are a much misunderstood people: "To the outsider," he says, "they are a people of mystery. They will tell you themselves the things outsiders say about them; how they have horns and cloven hoofs. A visit to Salt Lake City, which is the centre of 'Mormonism' in the world, dispels," he assures you, "all such nonsensical ideas."

He then pays a deserved tribute to Brigham Young, in the following paragraph:

> One is impressed first with the beauties of the city [Salt Lake]; its fine broad streets; the marvelous cleanliness, accentuated by the water running through the street gutters; the system of drinking fountains, which provides cold sparkling water brought from the nearby mountains for the refreshment of the pedestrian. Verily, the late President Young, who laid out the city with streets one hundred and thirty-two feet wide and ten acres to the block, must have been a far-seeing man. * * * President Young was a man of great vision. The mountains with their untold millions of mineral deposits were denied to the members of the party by him. Their livelihood lay in agriculture, and to this he urged them to direct their attention. President Young was friendly to the Indians and is reported to have counseled his brethren to "Shoot them with biscuits." Thus, it is explained, were the Mormons free from molestation by the Indians.

Mr. Wildman admired the religious services, the tabernacle and the famous organ; the temple, the policy of the Church in looking after the temporal welfare of the members as well as their spiritual interests, and the administration of the affairs of the Church generally. He notes with interest that the gymnasium, with its swimming pool, is used constantly by business men and other residents regardless of their religious faith. "In this, and many other things," he says, "the Mormons are extremely broad. One of their most notable acts of this kind was their gift to the Roman Catholics at Salt Lake City of a site on which to build a church."

He states correctly that the payment of tithes is entirely voluntary, and that the funds are distributed by the Church authorities according to need; also that plural marriages belong to a time long ago past. And then he concludes his article thus:

The Mormons are patriotic. They have great civic pride. They are about equal in population now in Salt Lake City with the non-Mormons. They are found in all walks of life. There is nothing to distinguish or identify them. Business, politics, and society in Utah, appear to give no consideration to a person's religious faith. The Mormons do not have horns nor cloven hoofs. They are flesh and blood. They look, dress and act like other persons. Theirs is a practical religion which they carry into their daily lives. They have infinite faith in it. There is no reason why they should be singled out for curious consideration. Some of them are persons of culture, refinement and beautiful character. It is a pleasure and a privilege to number them among one's friends.

The Latter-day Saints appreciate such expressions of good will from their friends. They indicate the onward, victorious progress of enlightenment and truth, and carry with them the promise that the day is drawing near when the old bugaboo of anti-Mormonism will be found nowhere except in the darkest recesses of ignorance and crass bigotry.—*Improvement Era.*

FROM THE MISSION FIELD.

Harvest Festival.—October 16th, 1920, at Deseret, the North London Relief Society held a very successful bazaar and harvest festival, followed by a concert. A large attendance enjoyed the entertainment, including conference visitors. £14 were cleared by the sisters, which will be used in continuing their splendid charitable work.

Re-organized.—Sunday, October 10th, 1920, the Holloway Sunday-school was re-organized by President James Gunn McKay and the branch presidency, with the following officers: Alfred J. Willmott, superintendent; William Rawlings and William A. Watts, assistant superintendents; Florence Jones, secretary; Maud Harris, organist; E. W. Wheatley and Harriett Willmott, teachers.

Arrivals.—Elder William L. Wyatt, of Wellsville, Utah, arrived per s.s. *Mobile*, October 16th, 1920, and was assigned temporarily to London.

Elders A. Lester Stoddard and D. Emerson Krogue, released last May, after four years in the South African mission, reached Liverpool on their way home to America, and sailed per s.s. *Empress of France*, October 20th, 1920.

Branch Conference—The Carlisle branch conference was held Sunday, October 3rd, 1920. President David E. Randall and Elder

Osmond C. Crowther of the Newcastle conference were present. Elder Crowther gave an accurate account of the Apostasy. He bore a strong testimony of the truth of the gospel. President Randall spoke of how missionaries were called, and, briefly, on authority in the priesthood. He said, "They that will not own Christ in this world and stand up for the hope that is in them, will not be recognized by Him in the next world." He also told of the presence of his father at the killing of Joseph Smith, and how those present had vowed to cut the Prophet to pieces, but were stopped by the Lord, in a miraculous manner. Sister Winnie Burns rendered a pleasing vocal solo. A good spirit prevailed throughout the meetings.

Baptisms.—Sunday, October 17th, 1920, at Deseret, London, a baptismal service was held and eight converts were baptized by Elders George H. Hansen and Harold H. Jenson. President George Albert Smith being present, made excellent remarks concerning the purpose of baptism.

October 16th, 1920, a baptismal service was held in the Latter-day Saints' Chapel, Handsworth, Birmingham. Elder George Hunter spoke on baptism. There were six, four children and two adults, baptized, Elder William Gittings officiating. They were confirmed at the regular meeting of the Priesthood and lady missionaries the same evening. Elder Junius F. Wells was present and spoke upon the gift of the Holy Ghost as the greatest gift bestowed upon man from God. Related incidents showing the many ways in which it is manifested, in remarkable cases of healing, in the gift of tongues and in prophesying. President Charles W. Hatch said he was delighted with the attendance; every branch but one being represented, and that branch was excused.

DIED.

Bulstrode.—October 14th, 1920, Arthur Joseph Sidney S. Bulstrode. He was the infant son of President Arthur S. S. and Margaret Bulstrode, of the Portsmouth branch.

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